

THE REHEARSAL.

1. The *Episcopal Church* in *Scotland* is one *National Church* with *England*, since the *Union*.
2. Why the *Church* was not mention'd in the *Union*. This hinders not an *Ecclesiastical Union*.
3. The *Deprivation* of the *Bishops* and *Clergy* in *Scotland* hinders not this *Union*.
4. The like *Union* betwixt the *Presbyterians* in *England* and *Scotland*.
5. The *Brief* for the *Protestants* in the *Palatinat*, is an *Encouragement* of the *Collections* for the *Scots Episcopal Clergy*.
6. That *Bold Assertion* Consider'd, That *K. Char. 1.* was *Baptiz'd* by a *Presbyterian Minister*.

WEDNESDAY, January 7. 1707.

(1.) *Country-man.* I Have been thinking, *Master*, a good deal of the last Hint you gave me, and ther seems to be something in it, That since the *Union* of *England* and *Scotland* into one *Kingdom* of *Great Britain*, the *Episcopal Church* in *Scotland* is Nearer to us than it was before. We were before two *National Churches* and *Independant* of Each other; but now we are *One National Church*, and all *Members* of the same *Body*.

(2.) *Rehearsal.* I will see, *Country-man* whether you take this Matter right. Therefor I object to you, That tho' ther was an *Union* of the *Kingdoms*, yet ther was None of the *Churches*. That was Excepted expressly, and not Touch'd upon at all.

Country-m. I take that to mean only as to an *Union* 'twixt the two *Churches* then *Establish'd* by *Law*, that is, the *Episcopal Church* in *England*, and the *Presbyterian Kirk* in *Scotland*. And 'twixt these ther can be no *Union*, because they are *Opposits*, and the One *Destroys* the other. Therefor the *Government* wou'd not meddle with it. But I speak of an *Ecclesiastical Union*, without *Legal Establishments*, such an *Union* as was among *Christian Churches*, before ther were any *Christian King*, or any *Civil Law* on their Side. Now in those Times, as you have told me, *National Churches* were *Independent* of each other, as to *Authority* and *Jurisdiction*, only kept *Communion* with each other, like *Commerce* and

Friendship among *Nations*, And when *Nations* became *One*; those that were before *Independent Churches*, as being different *National Churches*, did then become one and the same *National Church*. For the *Church* did *Distribute* her *Districts* according to the *Distribution* of the *Civil Districts*, even when they were *Heathen*; Both for the better *Commerce* with each other, and as being the most *Proper Method* to *Propagate Christianity*.

Rehears. You take it Right, *Country-man*. And those that were before but *Sister Churches*, were now *Incorporated* into *One Church*. Therefor as much as *Great Britain* is one *Kingdom*, the *Episcopal Churches* of *Great Britain* are one *Church*.

(3.) But that part of the *Episcopal Church* in *North Britain* is *Depriv'd* by vertue of an *Act* of *Parliament* there. Will not this Cut them off from being Part of the *Episcopal Church* in *Britain*? Let me see what you have to say to this?

Country-m. It cuts them off from being Part of the *Establish'd Church*, but not from being Part of the *Episcopal Church*. For a *Church* may be a *Good Church* tho' it be not *Establish'd* or *Own'd* by any *Civil Government* in the *World*. Else ther was no *Christian Church* for the first 300 Years, nor now under the *Turk* or other *Sovereigns* who are not *Christian*. Suppose all the *Bishops* in the *Province* of *York* shou'd be *Depriv'd* by the *State*, wou'd they thereby Cease to be Part

of the Church of England? Tho' they would Cease to be *Establish'd* by Law. One Part of a Church may be Persecuted, and not Another, as it has happen'd in many Persecutions; Yet it is still the same Church. Therefore, as you said, the Bishops of North Britain are British Bishops, and Part of the Episcopal College of Great Britain, only they are Hinder'd to Act at present by Force of a State-Deprivation. But this may be taken off, and therefore is but *Accidental* to the Church, and Alters not her *Essence* or Charter from Christ.

(4.) *Rehears.* The Presbyterians in England and Scotland always reckon'd themselves as the same Body, and Assisted each other upon all Occasions, which we have Felt to our Sorrow! And shall not those of the Episcopal Church do the same, so far at least as to relieve the Necessities of Each other when in the last Distress, And brought upon them purely for their being Episcopal!

(5.) The *Post-Man* of the first Instant tells us, That her Majesty has Granted her Letters Patents for a Brief on behalf of the Protestants in the Palatinat. Which is a Charitable and good work. And how would any man be Upbraided, and Deservedly, who should dare to Misrepresent this, and seek to Obstruct it? How much more, more I say, ought these Men to be Animadverted upon, who take the Boldness to Misrepresent her Majesty's Charity to those of her own Perswasion in Scotland, and Endeavour all they can to obstruct the Collections she has given Leave to be Made for them? It is an old saying, Charity begins at Home. These are her own Flesh and Blood, of that Blood whence She Derives the most Royal and Ancient Title that any Family in Europe (perhaps in the Universe) can shew to a Crown. But she has a nearer Relation to them than all this, and that is a Spiritual, they are of the same Episcopal Church wherein she Receiv'd her Baptism, and wherein she hopes to be Sav'd.

(6.) *Country-m.* This brings into my mind what the *Observer Reviv'd* has Objected to you, and Repeats it over and over again in his Num. 6. and 22. And I have forgot to ask you about it, that is, That R. Char. 1. was Baptiz'd by a Presbyterian Minister.

Rehears. Does he name that Minister, or give any good Authority for the Matter of Fact?

Country-m. No. None at all. But infers from thence, that according to your Doctrine, that King was no Christian, and Con-

sequently no Saint or Martyr as you would have him.

Rehears. There is a Certain Party who have not the Power to speak one word of Truth relating to their Cause; And therefore are not to be Believ'd without very good Vouchers. But I have further Reason not to Believe this, because I have seen a Printed Account of the Baptism of Prince Henry, elder Brother to R. Char. 1. which was Perform'd with very great Magnificence. And the Bishop is Nam'd who did Baptize him, I think it was Aberdeen. For the King had Restor'd Episcopacy before that time by Act of Parliament. And therefore it is not likely that he would suffer a Presbyterian Minister to Baptize his Second Son Prince Charles, But he was born in Scotland; and the *Observer* thought that was sufficient to have it believed that he was Baptiz'd by a Presbyterian Minister. If he or any body else knows more of the Matter, let them tell it.

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